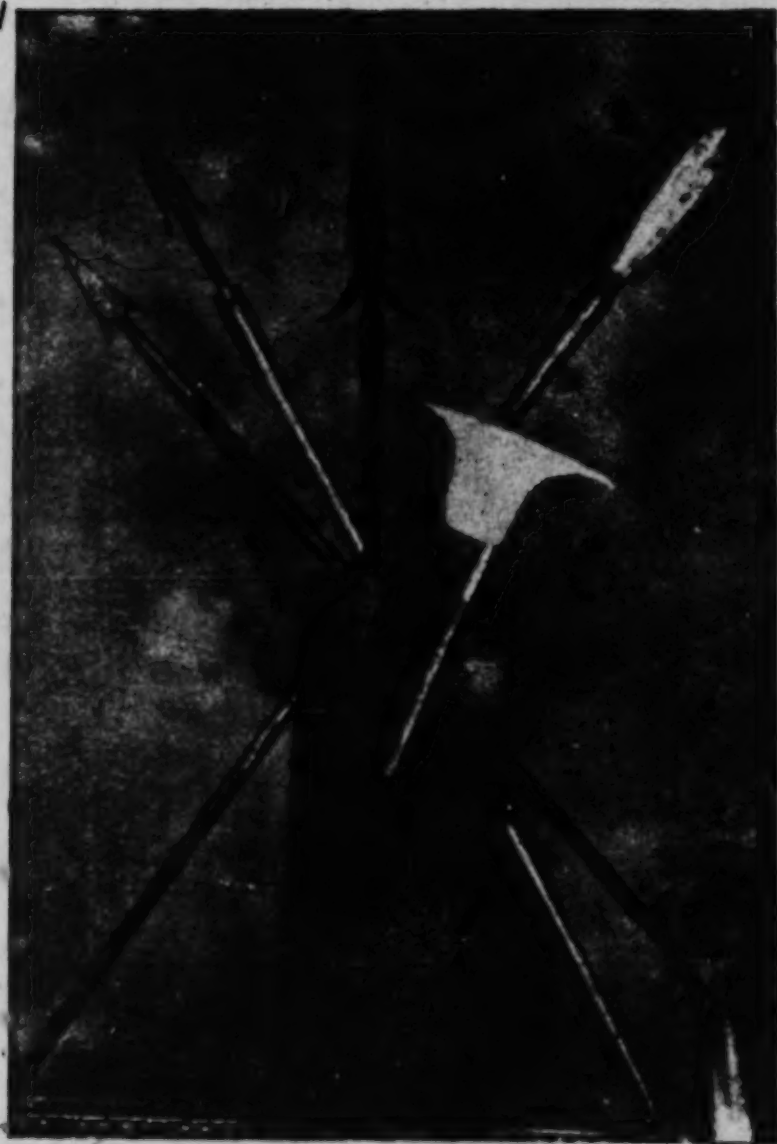


411



Apayao Weapons.

811
 772
 776 *Kútaw's* boat, which is always fastened at the *dodónán* (place on the bank of a river where a boat is fastened, landing place) on this side of the pond when not in use, has only one *pidpid* or side plank, which means that one side of the boat is open and unprotected, and nevertheless no water ever enters her and she never goes down. Thus the *kadududú* is ferried over the water in a boat that consists of only about one half of an ordinary one, a boat cut in two from stem to stern. When asked how anybody could possibly cross the *lablabbán* in such a contrivance, the Isneg merely state that they do not know. And in this they are most certainly right. But who would dare say that the actions of the spirits have to correspond exactly with our own? Their ways are not our ways, and that settles the matter. Besides, the *lablabbán* is not an ordinary *labbán*, neither are *Kútaw* and the *kadududú* ordinary men, so why should the boat be an ordinary one?

772 The only other detail I have heard about the *lablabbán* is that it is full of cogon grass (*tabbán*) and of worms.

776
 292
 411 *Kútaw* himself was once described to me as wearing a coat from which a certain portion of cloth had been torn out entirely, and his headax or *aliwá* as being deprived of one of its essential parts, namely the *sáwit* or blunt projection at the back (cf. CAC-P, 1: 233, fig. 68).

775 Once at the other side, the *kadududú* live a happy life in the *Aglalannawán* (called *Tagtaggáyán* at Bayag) or realm of the dead: it is good (*napiyd*) to be there. Their life is comparable to a dream: they live in the same way as we do when we are dreaming. For the rest, they do not change in their ways: they plant and reap as before, have the same likes and dislikes, live on the same kind of food, with none of their old preferences gone, and so on. The house they live in, however, is not made of timber or bamboo; it is a real gold or silver one. There they stay and never come back, except at times and temporarily,—for instance, when they come to get one of their relatives, in which case the latter is *makadududú*, becomes sick and dies (such *kadududú* are called *gibu-*), or when they enter the body of a shaman in order to communicate with the living, or even appear to the latter (perhaps only to the shaman), at the time of a *sáy-ám* sacrifice, etc.

775 It seems to result from all this that even the Isneg have a kind of double fate for man after death: one of happiness for those who prove acceptable to *Kútaw*, and one of privation for those who have to remain behind or are left unguided at the entrance to the *Aglalan-*

834 women around, while the men are in bathing and swimming together, they keep thir private parts covered with one hand while they are out of the water.

186 Community spirit in a *barangay* is strong. They
476 have common interests and often work together in
342 exchange of labor, *pinta*. When one builds a house all the neighbors come and help, making a party of it.

417 Each *barangay* is surrounded by a heavy bamboo picket stockade. The bamboos are filled with small

628 stones so they can not be easily cut away. A *baran-*

648 *gay* has all the other *barangays* as enemies; but a

676 peace-pact, *budong*, is often made between two of them.

672 Peace-pact holders are appointed and held personally

721 responsible that it is not broken. Each *barangay* is held accountable for the acts of any of its members.

Then they are allies, helping each other in warfare and being mutually responsible for each other's property

and personal safety. There is danger of forays at

anytime from other *barangays*. So war is always im-

minent. There maybe old feuds to be settled and

[554] deaths to be avenged. This is augmented by the fact that each warrior must take at least one head to establish himself, both in society and in the heart of the girl whom he desires.

HEAD HUNTING

721 When the demand either for revenge or for heads
411 becomes strong, the *maingel* gives the order for a head
726 hunting expedition to the enemy *barangay* selected. He will probably be the leader of the expedition. The warriors who are to go, prepare their weapons: shields, spears, and a special *aliwa*, which has the point on the cutting edge drawn out to make it more effective.

It is called a *gaod*. The people down stream use bows and arrows, knowledge of which they have learned from the Negritos. When all are ready, they gather and hold a feast called a *magboto* to which their *anito*. *Manglangbang*, is invited. *Manglangbang* is the fierce *anito* who guides the warriors. He directs them whom to kill. Upon his order a warrior must even kill a companion. At the *magboto* the warriors swear to stand by each other, and a dog is killed, which a warrior carries on their journey, *cavao*, to the place of the enemy. 721 411 ● 726

At the close of the *magboto* the warrior band sets out. It is followed for a distance by the women, who shout. The warriors also shout and continue on their journey guided by the *anito*, *Panugtang*. As they enter the country of the enemy, the warriors move silently and keep under cover, for the attack must be a complete surprise. Upon arriving near the place of the enemy, the warriors hide in the forest, cooking their food with fire concealed, and in that place pass the night. 726

While it is still dark, the party moves up and silently surrounds the *barangay* of the enemy. They keep well-hidden until the occupants start to come out. Those going to their fields or on other errands are ambushed and their heads taken. The object of the expedition is to take as many heads as possible. All heads have the same value; those of men, women, children or babies, whether taken in a fair fight or by stealth. Each one has the required magical vital energy. There may be quite a fight, with numbers of warriors killed or wounded on both sides. Occasion- 727